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THE CATHOLIC CLERGY AND THE ELKS: WITH A WORD ON "MIXED RELIGIOUS SERVICES."



AT St. Joseph, Missouri, the other day, the Rev. Father B. X. O'Reilly, who, according to the Catholic Directory, is stationed at the Cathedral, at a memorial service of the Elks delivered a "scriptural lesson," which was pronounced by the *St. Joseph Gazette* (Dec. 7th) "a brilliant sermon on the efforts of the order, its purposes and the fellowship so evident at all times." He said in part:

"The sentiment which prompts us to assemble here this afternoon is as old as the heart of man. So long as we remember those departed and so long as we gather to pay respect to the silent dead, so long will the purpose of the order with which we are gathered this afternoon be a light before the people. When we realize the purpose of this order we are not surprised to see this great outpouring of brother Elks. How often have the members of this order dried the tears of the widow and the orphan and many are the acts of brotherly love of which the world does not hear. I know that we frequently associate this order with that class of good fellows who find the pleasures of life in a certain frivolity and we are inclined to class them with the lovers of the club room alone. While much of this may be true and that they take the fullest possible enjoyment from the world's pleasures, after all there is a strong type of charity and brotherly love manifested in their frequent associations. The order of Elks is purely an American one; as pure as American ideas can make it. We have always found them ready to answer the call from the east or the west. Let this meeting bring home the lessons taught by these memorial services. Let us live in this life that in the hereafter we will have the respect and remembrance of those with whom

we part, and it will go down in the records that we know how to live and help our fellow man. Let not the open scar that is to receive all that is worldly to us blot out our memory. We should be like the man who draws his cloak about him and lays down to pleasant dreams."

Father O'Reilly's address was followed by a recital of 'Thanatopsis' and "prayer" and "benediction" by Elder C. M. Chilton, of the First Christian Church.

The scandal occasioned by this unworthy performance among the Catholic laity was all the greater as, in the same number of the *Gazette* which published the report from which we have quoted, there appeared an announcement to the effect that the ordinary of the Diocese, Rt. Rev. Bishop Burke, had publicly pronounced the sentence of excommunication against a young Catholic lady for having been married to a Protestant by a Protestant minister at a prominent hotel.

"What do you think," writes a REVIEW correspondent from St. Joseph, "of a bishop excommunicating a girl for participating in a Protestant marriage ceremony, and approving of one of his priests actually taking part in the Protestant memorial services of the Elks, which were opened by a preacher and closed with a ritual benediction?"

We deplore the occurrence and wish that Rt. Rev. Bishop Burke had followed the example of His Lordship the Bishop of Syracuse, Msgr. Patrick A. Ludden, who, on the same Dec. 6th, when a Baltimore priest had come to his episcopal city to participate in similar services of the Syracuse Elks, said in a public interview (according to the *Baltimore American* of Dec. 7th):

"Yes, Rev. John D. Boland did call on me. His welcome by me was neither glad nor cheery. I assume he attended at mass in this city to-day, even if he did not celebrate mass. But his engagement here was not that of a Catholic priest, but as *Brother Boland of the Elks*, who were holding a sort of requiem, a *parody on requiem services read for deceased Catholics*. The ceremony took place in a darkened house with lighted candles, and the brothers were clad in dark clothing and white neckties. Assuming that the actors in the burlesque ritual or ceremony were solemn and sincere, what benefit did they expect to accrue from it to the departed souls of the brethren? None of them believe in the doctrine of Purgatory, if any of them believe in a hell. The souls, then, of the brethren must have taken direct flight to heaven. Does Brother Boland think that his oratorical effort will interest them there? And Brother Boland ought not to have come all the way from Baltimore to take part in the exercises given here to-day. If, as I assume, he is a priest in good standing, I beg to

call his attention to Tit. VIII., chap. 3, § I., 'De societatibus inhonestis,' of the Third Council of Baltimore."

A few more episcopal pronouncements of this tenor would undoubtedly soon stop the insufferable abuse, which, as we have repeatedly felt ourselves obliged to point out, is creating so much scandal among the Catholic laity.*)

A "mixed religious service" of another kind is reported from Peoria, Ill., where, according to the *Herald-Transcript* of Nov. 27th, Rev. Father John P. Quinn, of St. John's Church, participated in the presentation to Rev. Jeffords, the Rector of St. Stephen's new Episcopalian parish, of a gold Gothic crucifix. The presentation took place at "the evening services" in the Episcopalian meeting house, and Father Quinn, "in a specially pleasing address took occasion to compliment the rector of St. Stephen's parish and bespoke a broad liberality and continued progress for the new parish. In closing his address he said that he would like to be the first to head a subscription to further the work begun. Subscriptions were taken and Father Quinn's name headed the list which was of good size."

The other speakers were: Dr. Simmons, Baptist, Dr. Faville, Congregational, Dr. Levy, Jew, and Rev. W. M. Purce, Episcopalian.

A Peoria Catholic layman, who sent us the clipping from the *Transcript-Herald*, remarks: "Father Quinn has in his own parish a fine church, a very fine priest's house, but no parochial school, for which he says the means are lacking. Does it not strike him that by his liberal contribution to the Episcopalian sect he helps to erect a meeting-house within whose walls he will be despised as a 'Romanist'?"

Even Father Phelan of the *Western Watchman*, who is certainly not "ultra-conservative," expresses his disapprobation of such "mixed religious services," in which priests and ministers together furnish the "religiosity."—"We don't like these mixed services," he says, commenting on the St. Joseph incident reported above; "what is more, *Rome detests them, and they should be discontinued.*"†)

*) As we are reading the proof-sheets of this article, we learn, from the Boston Herald of Dec. 7th, that Boston had a similar scandal. There a Monsignore, Rt. Rev. Denis O'Callaghan, offered "the opening prayer" at a mem-

orial meeting of Lodge No. 10 of the "Benevolent and Protective Order of Elks," which took place in the "Majestic Theatre with all the impressive solemnity of its sacred ritual" (sic!).

†) *Western Watchman*, No. 5. (Italics mine.—A. P.)



THE GOD OF FREEMASONRY.

We showed in a previous paper the methods of Masonic symbolism, by which, under the guise of Christian reverence and piety, it foists on us two points of the zodiac as the Holy Sts. John. As Christians, we were indeed shocked at the revelation; in fact, we do not know of anybody except a Mason with his peculiar code of morality, who would attempt its justification.

We were grateful, however, for the light afforded us in regard to Masonry's deity, for if the signs of Cancer and Capricorn are his Holy Saints, and the real Saints John are but convenient symbols, it is just as natural that to Masons the name of the Christian Deity should be nothing more than a convenient symbol, having as little real relation to the true God, whom we adore, as the Holy Saints John of Masonry have to the historic Christian Saints. Fortunately, the thing is not left to surmise; our Ritualist will inform us that it is so.

In explaining the 7th or Royal Arch degree, the Ritualist introduces us to the mystic name, the True Word revealing the nature and essence of God, and sets before us Moses at the burning bush, receiving the revelation of the Divine Name Jehovah, "I am who am." For its own purposes, however, it differs from all the authorized translations and renders Jehovah not: "I am who am," but: "I am that I am." To the ordinary reader, the difference, perhaps, will seem slight and unimportant; it is nevertheless radical and far-reaching. God alone, according to sound reason and faith, can say of himself: "I am who am," i. e.: "I am He in whom existence is of the very essence"; "I am He who can not but exist"; whereas in the whole range of creation there is not a single being which, had it consciousness and the power of speech, could not say of itself "I am that I am"—"I am what I am." In this latter interpretation, Jehovah can easily become for Masonry the symbol of humanity, for, certainly, we "are what we are." Let us, however, according to our custom, allow the Ritualist to speak for itself. Here is the Scripture text as given by it:

"And God said unto Moses, I am that I am. And thus shalt thou say to the children of Israel, I AM hath sent me unto you." It then continues: "The Egyptians worshiped the sun as their chief deity under the appellation of On, and it was to distinguish himself as the true and only God, that Jehovah, in the passage just recited, instructed Moses to inform the Israelites that he came to them by the authority of him who was 'I am that I am,' which term signifies the Self Existent Being. This method of denoting the Supreme Deity was adopted by the Jews under the

teaching of Moses and distinguished them from all the heathen nations of the world" (p. 365).

On the first perusal of this passage, the reader must naturally think that the Jehovah of the Hebrews and the Jehovah of Masonry are one and the same, and that this Jehovah and On, the sun-god of the Egyptians, are diametrically opposed and irreconcilable. He has but to continue his study of the Ritualist to be undeceived. Twenty-four pages later the matter is fully treated when speaking of the tetragrammaton or name "Jehovah."

"The name of God," it says, "which we, at a venture, pronounce Jehovah, and which is called the 'Tetragrammaton' (from the Greek tetra, four, and gramma, letter), because it consisted in Hebrew of four letters, and the 'Ineffable Name,' because it was unlawful to pronounce it, was ever held by the Jews in the most profound veneration. They claim to have derived its origin from the immediate inspiration of the Almighty, who communicated it to Moses, as his especial appellation to be used only by his chosen people. This communication was first made at the burning bush, when God said to the Jewish Lawgiver: 'Thus shalt thou say to the children of Israel: Jehovah the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this (Jehovah) is my name forever, and this my memorial unto all generations.' And at a subsequent period, he more emphatically declared this to be his peculiar name, when he said: 'I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of El Shaddai; but by my name Jehovah was I not known unto them.'

"Ushered to their notice by the utmost solemnity and religious consecration, this name of God became invested among the Israelites with the profoundest veneration and awe. To add to this mysticism, the Kabbalists, by the change of a single letter in the original, read the passage which is, 'this is my name forever,' as if it had been written, 'this is my name to be concealed' The Kabbalists and Talmudists have enveloped this ineffable name of God in a host of mystical superstitions, most of which are as absurd as they are incredible, but all of them tend to show the great veneration that has always been paid it. Thus they say that it is possessed of unlimited powers and that he who pronounces it shakes heaven and earth, and inspires the very angels with terror and astonishment. The Rabbins call it 'shem hamphorash,' that is to say 'the name that was declared,' and they assert that David found it engraved on a stone while digging into the earth.

"Besides the tetragrammaton or ineffable word, there are many varieties of the name, which have been adopted with almost equal

veneration among other nations of antiquity, of which the three following may be offered as instances:

"1. Jah. This was the name of God in the Syrian language, and is still retained in some of the Syriac forms of doxology. It is found in the 68th Psalm, v. 4: 'Extol him that rideth upon the heavens by his name Jah,' and also in the song of Moses (Exodus xv, 2), where in the original it is 'Jah is my strength and my song.'

"2. Bel. This was the name of God among many of the eastern nations, and particularly among the Chaldeans. It is also frequently met with in Scripture when allusion is made to the idolatrous worship of the pagan nations.

"3. On. This was one of the names by which God was worshiped among the Egyptians. It is also alluded to in the sacred writings, as when we are told that Pharaoh gave Joseph for his wife, 'Asenath, the daughter of Poti-pherah, priest of On.' (Genesis, vii, 45.)

"Now all these names of God, which, with many others to be found in the ineffable degrees of Masonry make up a whole system, are eminently symbolical. In fact, the name of God must be taken, in Freemasonry, as the symbol of Truth, and then the search for it will be nothing but the search after truth, which is the true end and aim of the Masonic science of symbolism. The subordinate names are subordinate modifications of truth, but the ineffable tetragrammaton is the symbol of the sublimity and perfection of divine truth, to which all good Masons and all good men are seeking to advance, whether it be by the aid of the theological ladder, or by passing between the pillars of strength and establishment, or by wandering in darkness beset on all sides by dangers, or by traveling, weary and worn, over rough and rugged roads—whatever be the direction of our journey, or how accomplished, light and truth, the Urim and Thummim, are the ultimate object of our search and our labor as Freemasons."

Jehovah, the God of the Hebrews; Jah, the God of the Syrians; Bel or Baal, the Fire-God of the Chaldeans; On, the Sun-God of the Egyptians: are, therefore, according to Masonry, mere varieties of the same thing, composing with many others in "the ineffable degrees of Masonry," "a whole system." No wonder, then, that the Jehovah of the orthodox Jew and the Christian is an abomination to members of the Craft who have been initiated into the higher degrees; for this Jehovah can not be made to fit into the system. He is not one of endless varieties, but the one true infinite personal reality, whom alone man must adore and obey. Between Baal, On, Jupiter, the other false deities and Him, there is no compromise possible. He has never permitted it and will never do so. The choice must be made between error, which is

manifold in its forms, and truth, which is essentially one. He who is not with It is against It; and He that gathereth not with It, scattereth. No one can serve the orthodox Jehovah and Mammon, call Mammon by what name we will. Masonry, however, pretends to be able to do it. Admire the simplicity of the process. God is but a name for Truth: the designation for God, whatever it be, is, therefore, but a symbol of Truth: Jehovah, Jah, Baal, On, Jupiter, are designations of God: therefore are they symbols of Truth; a variety of names signifying the same thing. The Roman called his Supreme God, Jupiter; the Chaldean, Baal; the Syrian, Jah; the Egyptian, On; the Hebrew, Jehovah. They all designated the same thing by different names, for they were all names of the Supreme God. How simple and how childishly fallacious! The citizen of a republic calls his supreme ruler president; the member of a kingdom calls his, king; the subject of an empire calls his, emperor, kaiser, czar; one living in a despotism calls his, despot; the dependent of one who unlawfully holds supreme power, calls the supreme ruler, usurper; pirates and robbers call their supreme ruler, chief; where the supreme power rules unjustly, its possessor is a tyrant. By what rule of sound reason would one conclude, that, because all these names, president, king, emperor, despot, usurper, pirate-chief, tyrant, are applied to supreme power, they therefore mean the same thing and even designate the same person? We must not take the mere term supreme power in itself, apart from all other considerations; we must consider the supreme power intended by the speaker. He may mean different supreme powers in kind, he may mean different individual possessors of the same power. Let us apply this rule to the point in question and ask the Jew, "Who and of what nature is your supreme God, Jehovah?" Has he a body like Jupiter? Is he married? Is he an unfaithful husband? Is he given up to all the sensual excesses to which the Roman god is said to have abandoned himself? Is he a mere creature of the imagination? A fiction of fable and of poetry? If these characteristics in no wise fit him, then he and Jupiter are not expressions of the same thing, nor even modifications of the same idea, but essentially different ideas and types, though called by the same name, supreme deity; just as president, king, autocrat, tyrant, usurper, despot, brigand, may be names which under different conditions are applied to the supreme power in a state, yet represent essentially different things. For, let us remember, not all modifications of truth are truth. There are certain modifications that are only accidental; that leave truth substantially as it was, but err in this or that non-essential particular. There are others that destroy the very substance of the truth. If in

narrating the rescue of a drowning person, I describe the author of the noble deed as a strong, healthy American, a good swimmer, a man famous in army annals and of high social position, I may have somewhat overestimated his strength, or health, or swimming qualities, or fame, or social position, and yet have substantially observed the truth; but if the rescue was not made by a strong man, or by a healthy man, or by an American, or by a man famous in army annals, or by a man of high social position, or by a man at all, but by a great Newfoundland dog, I have so modified the truth that, if I have acted knowingly, even if the fact of the rescue be true, I am put down as a first-class liar. My modifications have so substantially altered the truth that it is no longer truth but error. But if I have exerted my inventive genius further, and because in New Orleans there had been a real rescue, I, an inhabitant of another city, make up for myself a rescue as happening near at home, a rescue that is the mere creature of my imagination, and I give such rescue a "local habitation and a name," vainly would I seek, from sane people, respect and commendation for my "modification of truth," even though I called my fiction "a rescue" and introduced into my story some circumstances proper of the original. And yet, what no sane person would do in regard to the ordinary happenings of life, Masonry does in regard to the most important matter concerning man. Pagan mythologists and poets invented for themselves Jupiter and all the various stripes of gods and goddesses, pure fictions of the fancy, beings in every respect different from the one, true, existent Jehovah, and because the authors of such myths called these fictions gods, and attributed to them some or other of the divine attributes, we find Masonry with profound reverence bundling them all into its ineffable system as "modifications of the truth." Truly ineffable is the quality of mind and the impiousness of heart that can do it!



BOOK REVIEWS AND LITERARY NOTES.

Was St. Peter Married? By Rev. Joseph F. Sheahan. New York: Cathedral Library Association. 1903.

We can do no better than to reproduce the *Catholic World's* pungent criticism of this astounding production: "A pamphlet dealing with the question whether the word 'mother-in-law,' as used in the Gospels in reference to St. Peter, really means mother-in-law, implying that the Apostle was actually married, or whether it may not indicate some other relationship, ought to be a dignified essay in Greek philology. There ought to be no pictures in such a book, no flippant phrases, no inelegant English. Yet here is a pamphlet upon this linguistic problem which is strewn with illustrations so inconceivably ridiculous that we have not yet quite made up our mind whether the whole thing is not meant as a hoax. There is a picture of what looks like a *porte-cochère* which is inscribed 'Peter's house'; a viking galley is designated 'Peter's boat'; a sad-faced old lady, somewhat suggestive of Whistler's portrait of his mother, is marked 'Peter's Penthera'; a sagebrush effect has under it the words 'This is a plant'; and two cuts of children are interpreted to us as 'Papa's boy' and 'Papa's girl.' This is an essay on the meaning of a Greek noun! Verily the curiosities of literature must make room for a distinguished accession to their fantastic company. The essay and picture commentary itself ends thus: 'It does not matter to us what her relationship was, and as God has not been pleased to gratify our curiosity, all that we can do in this world is to be patient, and wait until we meet Peter in the next world and ask him.'"

The Friendships of Jesus. By Rev. M. J. Ollivier, O. P. Translated from the French by M. C. Keogh. B. Herder. Price \$1.50.

Here is gathered all that the Gospel and tradition have to tell regarding those chosen souls whom Our Lord, while on earth, honored with His particular affection. The interest of the book is enhanced by descriptions of the places spoken of in the Gospel narrative, and of customs and manners of the time. The whole work is of great assistance in giving life and color to the events and personages in the life of the Saviour, and the gentle, easy, one might almost say affectionate, style of the well-known writer makes the reading pleasant as well as profitable.

—The *Civiltà Cattolica*, in its issue of Nov. 7th, printed a letter from Cardinal Sarto, now Pope Pius X., written in 1894 to the Italian editor of Devivier's Handbook of Apologetics, in which he

warmly praises this work and recommends it as splendid reading for Catholic families. The English edition by Rev. P. Sasia, S. J., was recently reviewed in this journal. There is another English version, edited by Mt. Rev. Archbishop Messmer, which we have not received for notice, as the publishers, Messrs. Benziger Brothers, since we censured them in the Maignen affair several years ago, no longer send us their publications for review, except possibly now and then an almanac or a prayer-book. We make mention of this fact here to reply to queries which have now and then reached us why we seem to discriminate against the Benzigers. We review all publications that are sent to us, no matter who the author or publisher, provided they are worthy of notice in a serious journal like THE REVIEW.

—In reviewing Dr. McDonald's 'The Symbol of the Apostles,' the *Catholic World Magazine* (Dec.) says:

"Not many books—alas! that it should be so—come to us from Catholic pens in the more learned departments of literature. In fact, there is something almost alarming in the abstention of English-speaking Catholics from the intellectual activities of our age. It is a sign full of menace. We trust that this present volume, which deals with a scholarly subject, will be followed by Catholic productions from many other pens which will deal with scholarly subjects too."

Fortunately, Msgr. O'Connell has promised that the faculty of the Catholic University of America is going to remove this "sign full of menace." Dr. MacDonald, by the way, is a Canadian.

—Our esteemed contemporary, the *Courrier des Bruxelles*, one of the several staunch Catholic dailies published in Belgium, announces that, beginning January 1st, it will issue a six-page edition twice a week, in order to be enabled to present to its readers a larger amount of wholesome and instructive reading-matter. We are heartily glad to see the *Courrier* prospering and take this opportunity to wish it god-speed and to thank it for exchanging its valuable daily edition for our humble weekly REVIEW for these many years.

—Rev. John H. Stapleton, in a little volume of moral essays just published ('Moral Briefs.' Hartford: The Catholic Transcript Press) speaks of Catholics who do not send their children to Catholic schools, as "the Independent Order of Catholic Kranks."

—The St. Louis *Globe-Democrat* is now selling 'Lord's Beacon Lights of History' on time payments. Our readers are reminded that this work has been shown up in the Catholic press as unreliable and unworthy of Catholic support.

MINOR TOPICS.

The Widows' and Orphans' Fund of the German Catholic Central Society, after many years of experimenting in the life insurance line, has at last adopted the only safe plan of charging a level premium, according to age, of sufficient amount to not only provide for all death losses, as they occur, together with the expenses of management, but to leave also a sufficient reserve fund to pay the "last man," independent of the contributions of new members. The necessary tables have been prepared by an expert of the regular life insurance business, and the secretary of the fund is now inviting the younger members of the society to join the new company before January 1st, 1904, so that by that time the organization can be properly started with a large membership.

It gives us great satisfaction to state that an examination of the new rates shows them to be perfectly safe. Since it is proposed to pay the insurance benefits in full in case of death, even if the premiums were paid monthly, quarterly or semi-annually, the fund to that extent offers better terms than the regular life insurance companies, which in such cases deduct the unpaid balance of the year's premiums.

The policies provide for liberal cash and loan values, also extended or paid-up insurance after three annual payments, and therefore compare very favorably with the conditions of the policies of regular life insurance companies, a good many of which grant no cash values at all.

In short, the Widows' and Orphans' Fund now offers to its patrons life insurance on the best and safest terms possible and should be patronized not only by all the members of the Central Society who can pass a satisfactory examination, but also by the members of the numerous organizations conducted on the assessment plan, who will soon discover, (if they have not already done so) that it is impossible to build up a permanent, reliable life insurance company on the principles of the "get-rich-quick" concerns.

We congratulate the members of the Central Society upon this new departure and wish its proposed life insurance department abundant success.

"Esperanto."—J. C. Connor, recognizing a value in "Esperanto," the international language invented by Dr. Zamenhof, has prepared what he calls a complete text-book for the study of the new tongue. It purports to be a full grammar, with exercises, conversations, commercial letters, and two vocabularies, all comprised in a 16mo. of 175 pages. Most people know of "Esperanto" only through the daily press and from scattered pamphlets. Mr. Connor's book is written in response to a large number of requests for information on the new language.

The principal aims of Dr. Zamenhof were to make a language that might be practical and so simple that its acquisition would be mere play to the learner, to enable the learner to make use of it with persons of any nationality, whether it were a universally

accepted language or not; also to find a way of overcoming the natural indifference of mankind and induce them to learn and use the proposed language as a living one and not merely in last extremities. Dr. Zamenhof says he has so simplified the language that its grammar can be mastered in an hour. By means of prefixes and suffixes to root words some 900 words may be formed, giving the necessary vocabulary, which is easily committed to memory. In order to make it international he introduced what he calls a complete dismemberment of ideas into independent words, so that the whole language consists not of words in different states of grammatical inflexion, but of unchangeable words. This dismemberment he claims to have so adapted to the spirit of the European languages, that no one will perceive the structure of the language to be different from that of his mother-tongue.

The merit of "Eperanto" will be found, if found at all, in its adaptability and practical service. It may contain points of value and prove useful in emergencies, but creating a new language is much like originating a perfect plan of government. It commends itself on paper and promises well, but never works. (Fleming H. Revell Company, Chicago.)

Athletics for Girls.—What are the results of "physical culture" as practiced so widely now-a-days by women? Some of them are quite apparent. It is obvious, for example, that the young women of to-day are taller and more muscular; it may also be said, in a general way, that they bear themselves more gracefully and erectly. Nevertheless, there is ample scope for the enquiry whether the women and girls of the present day, after a generation of athletics, compare favorably with those of previous periods, and whether the physical culture movement is not doing the gentle sex more harm than good. A high authority (lady) in London recently said, it would be a good thing if most of the apparatus found in the ladies' gymnasiums were abolished entirely—parallel and horizontal bars, vaulting horse, heavy weights, and so forth. "The natural physique of the average girl is not adapted to such things, and many have been injured. I am aware that some have done well at high jumping and in men's athletics, but they are rare exceptions which prove the rule. They spoil their carriage and deportment, develop muscle at the expense of gracefulness, give an unnatural forward inclination to the head, and, above all, a strained, tense expression to the face. You can see this for yourself in any gymnasium frequented by ladies, and much the same description applies to most violent exercises performed by girls and women. It would certainly be much better for the sex if the more forward members would rid themselves of the idea that they can ever be as strong as men physically. That delusion, I believe, has been the cause in recent years of many a lamentable break-down. . . . My ideal for girls and young women is plenty of walking and fresh air, coupled with such physical exercises as involve no undue strain or great strength."

A Palpable Untruth.—*Wilshire's Magazine* (Nov. 1903) writes: "From Venice, the former residence of the new Pope, comes a

report which shows the attitude of Pius X. to the labor movement. Some time ago, the women workers in the tobacco factory of Venice started a movement for an increase in their miserable wages. They formed a league and appealed to the trade unions in Milan, Turin, and Florence for their co-operation. The managers heard of it. One fine day the Patriarch Sarto (the present Pope), surrounded by all the chief managers of the factory, appeared in the main work hall and gave a long sermon against the poison of Socialism and against the bold uprising of the discontented in opposition to the authority appointed by God. As the Church prince finished his discourse, the managers wished to make a trial of the effect and ordered all the women who would not join the league to raise a hand. And then a wonder came to pass: not even a single hand was raised, and very quietly the honorable visitors retreated from the factory hall."

It is the first time we notice such a slur in *Wilshire's*. No doubt the editor, who is traveling in Germany, found the item repeated in half a dozen Socialistic papers and came to the conclusion, it must be so. "I have said it thrice, and what I say three times is the truth." We who know the character of these sheets, would not believe such a palpable lie if they reiterated it unisono a hundred thousand times.

The Socialist Program.—In a paper on "The Class Struggle" in the *Independent* (No. 2866), Mr. Jack London, a Socialist, author of 'The People of the Abyss,' divulges the Socialistic program very frankly thus:

"The revolt, appearing spontaneously all over the industrial field in the form of demands for an increased share of the joint product, is being carefully and shrewdly shaped for a political assault upon society. The leaders, with the carelessness of fatalists, do not hesitate for an instant to publish their intentions to the world. They intend to direct the labor revolt to the capture of the political machinery of society. With the political machinery once in their hands, which will also give them the control of the police, the army, the navy, and the courts, they will confiscate, with or without remuneration, all the possessions of the capitalist class which are used in the production and distribution of the necessities and luxuries of life. By this they mean to apply the law of eminent domain to the land, and to extend the law of eminent domain till it embraces the mines, the factories, the railroads, and the ocean carriers. In short, they intend to destroy present-day society, which they contend is run in the interest of another class, and from the materials to construct a new society which will be run in their interest."

The Ethics of Church Bazaars.—In opening a bazaar at Redfern, Australia, lately, Archbishop Kelly made some remarks on the ethics of church bazaars, for which he was taken to task by the editor of the *Sydney Telegraph*. He replied to the editor's strictures in a letter in which he argued substantially thus:

"We consider as commendable that means which, while lawful in itself, enables one to compass a desirable purpose; if to the

qualification of lawfulness we may join agreeableness and special efficiency, the means is more commendable; and if we superadd advantageousness, in our spiritual and even temporal interests, the means in question must be regarded as something superlatively good. Now, as we have shown, the bazaar in question and all similar fairs intended to provide necessary funds for religious and charitable institutions, are invested with the conditions set forth: usefulness, enjoyment, efficiency, merit, and prosperity. Therefore, these works, due supervision being supposed, claim the appreciation and the cordial support of the community."

Of course, Archbishop Kelly does not count gambling among the legitimate features of a church fair or bazaar, but says it "has to be discountenanced and corrected by every one who holds at heart the true welfare of his fellows."

A New Rip van Winkle.—The *Church Progress* (No. 32) writes: "A most interesting and far reaching question is before the school board of Peabody, Mass. It is a proposition of the Rev. M. J. Masterson, pastor of the Catholic Church in Peabody, to turn over to the town the practical control of the parochial schools of the parish, the town to assume the burden of carrying on the schools. Fr. Masterson says that he does not do this in any narrow spirit, but because he believes it would be good for the community and because he feels that the town should bear some of the burden. He proposes (?) only that religion may be taught after school hours to such children as shall desire it, and that during regular school hours the same studies shall be pursued as in the public schools. It is desired to retain the present teachers, as they are believed to be efficient. There are about 500 pupils in the parochial schools of Peabody. Some question has been raised as to the constitutional right to do this. . . . It is believed that the plan is a novel one and if adopted will form a most important precedent in this country."

Has the present editor of the *Church Progress* never heard of Poughkeepsie and the Faribault plan, and is he unacquainted with the many serious objections advanced against it by the Catholic press, foremost among them the old *Church Progress*, under the able editorship of Dr. Condé B. Pallen?

In one of his vigorous pastoral letters, for which he was famous, the late Bishop Gilmour of Cleveland, as early as 1873, said on the subject of the Catholic press:

"Every Catholic family should subscribe for, at least, one Catholic newspaper. If there is a Catholic paper published in the Diocese, then they should first subscribe for that paper, and after for others. The Catholic press has not been supported as it should be; Catholics seem not to be alive to the value of the press, and so far have not given it that support that either their numbers or their wealth would suppose. Here and there a few bishops, and a few enterprising priests and laymen, have labored to create a press, but there has been no organized or general effort made. Our wealthy Catholics seem to think they have done their duty if

they subscribe for a paper, and let the editor spend the half of their subscription in writing duns for its collection. . . . It is simply a disgrace that, with a population of eight millions of Catholics in the United States, and with populations in some of our large cities, numbering up to the hundreds of thousands, we have not a single daily (English) paper conducted from a Catholic standpoint."*)

Since these words were written, the Catholic population has increased by several millions more, but the Catholic weekly press still lacks the support to which it is justly entitled, and as for a Catholic (English) daily,—why, that seems farther off than ever.

A symposium conducted by a Western newspaper on the advisability of the study of current events, has served to bring forward a schoolmaster who glories in "yellow" journalism or "murderous stories." In expressing his approval of the plan to make the newspaper a part of the common-school curriculum, this school principal, A. Whitsand Newman, of Grove City, Minnesota, says: "To keep abreast of the times the newspaper is by far better than books, as they are seldom printed until long after things have changed. Many a boy has gotten his start in education from the reading of, we say, murderous stories. It cultivates a taste for reading in general, more so than any method I know of." After this, one is scarcely surprised to learn that this enthusiastic teacher believes that a newspaper put into the hands of youth will contribute pleasure, even in old age, "though they do not attain to the flights of literary lights." There is certainly no disputing this Minnesota educator when he sums up the case for the newspaper by declaring: "Its varied contents will appeal to the vicious boy as well as the most modest maiden." Our only fear is lest Mr. A. Whitsand Newman has missed his calling. There is nothing to show that he is a brilliant teacher, but this contribution of his to the discussion of a current topic is conclusive of his value to a side-show—which, in its turn, is a "great popular educator."

The N. Y. *Freeman's Journal* prints this editorial note in its edition of December 12th (!):

"Sympathetic interest will be felt in America in the announcement of the death of Msgr. Schroeder, rector of the Catholic University of Munich and formerly of the professorial staff of the Catholic University of Washington."

Rt. Rev. Msgr. Schröder died on September the fifth. (See the obituary notice in our No. 36.)

He was not Rector of the Catholic University of Munich. There is no Catholic University of Munich. He was Rector of the University of Münster, which is not a Catholic but a government institution with a Catholic theological faculty.

The N. Y. *Freeman's Journal*—we say it seriously and without

*) Quoted by Father Houck in his 'History of Catholicity in Northern Ohio and in the Diocese of Cleveland,' vol. i, p. 125.

reserve or *arrière-pensée*—is one of the best and most reliable Catholic newspapers in the English language published in America.

We are indebted to the Rev. P. Barnabas Held, O. S. B., editor of the *Katholische Rundschau*, of San Antonio, Texas, for a very kindly notice (in his No. 4) of our humble REVIEW, which he is pleased to call "concise, fearless, reliable, and thorough," "interesting and instructive." Fr. Held gives it as his honest opinion that "no Catholic in this country who claims to be educated, can afford to be without THE REVIEW."

In matter of fact, thousands of them are without it, and we are making the same experience that others have made: viz., that there is only a comparatively small number of Catholics, clerical and lay, in this country to whom a high-class Catholic journal, untainted by the poison of Liberalism, appeals so strongly that they will subscribe and pay for it regularly.

It has been the aim of the Centre Party of Germany to place taxes as much as possible on the shoulders of those who can bear them best. Of late the Bavarian Centre has introduced a bill in the Chambers to levy a tax of 20% on the "unearned increment" in the value of vacant city lots, giving one-half of the proceeds to the city for the purpose of building workingmen's homes, the other half to the State to furnish dwellings to its officers or to pay off the indebtedness on such dwellings. Even the radical *Frankfurter Zeitung* approves the move, though it doubts if the Centre Party is in earnest. The doubt is quite superfluous, since the Centre Party has shown by its previous actions that it is in dead earnest about everything it proposes for the amelioration of the lot of the poorer classes.

This is the last number of our tenth volume. Next week there will be no REVIEW issued. No. 1 of Volume XI. will appear, *Deo volente*, on the seventh of January, 1904. The index to volume X. will be sent to each subscriber with the first January issue, as a supplement.

We are sending out bills to subscribers who are in arrears and respectfully request them all to remember THE REVIEW when they straighten their accounts for the new year.

THE REVIEW wishes all its readers a Merry Christmas and a Happy New Year!

FINIS.

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